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VOL. VII. ST. LOUIS, MISSOURI, THURSDAY, SEPTEMBER 6, 1900. NO. 24.

Rev. Prefect N.E. College Lani

# THE REVIEW.

By ARTHUR PREUSS.

Published Weekly [illegible] a Year, (Foreign $2.50) [illegible] in Advance.

Entered at the Post Office at St. Louis, Mo., as second class matter, in August, 1896.

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"THE GERMAN VOTE."— The following excerpt from a strong editorial in the N. Y. *Sun* of Aug. 28th, which is as true as it is timely, ought to put a quietus on the nonsensical speculations of partisan newspapers regarding "the German vote":

"Various newspapers are amusing themselves by collecting or inventing opinions and statistics as to how the German-Americans will vote next November. Probably the German-Americans are heartily sick of this. Each one of them can tell how he and certain of his friends will vote; and he can tell no more. The German-Americans will vote as they please and they are divided as other Americans are in their political opinions. You might as well talk about the blue-eyed vote or the black-haired vote as about the German-American vote. There are German-American voters, some of them in this party, some in that. Nobody controls them but themselves. Nobody is authorized to speak for them. Nobody can lead them by the nose."

* Recognizing the futility of mere "book-l'arnin' " to its practical clients, and distrusting the carrying-power of circulars of the unemphatic official sort, the provincial government of Manitoba this year forewarned the farmers against the grasshopper plague and induced them to take the preventive measures laid down by the Department of Agriculture, by means of posters, in which, heraldically speaking, a grasshopper sejeant grazed in a field wheaty, while underneath was the motto, "In this wheat bye and bye." It is gratifying to learn that the ingenious posters had the desired effect.

## "PRIESTS PLAY BALL."

The *Northwestern Catholic* of Sioux City, Ia., (Aug. 23rd) gleefully credits the following news item, entitled "Priests Play Ball," to the N. Y. *World*:

"Intense interest is evinced by the Catholic clergy and parishioners of New Jersey and New York in a game of baseball which will be played this afternoon at Seton Hall, South Orange, N. J. The contesting nines will be composed exclusively of priests. One team will represent the Diocese of Newark and the other that of New York City.

"Father Westman, vice-president of Seton Hall, has been asked by both sides to officiate as umpire, and Father Westman is too enthusiastic an athlete to be content with such a passive role. Besides, he possesses great ability as a pitcher. He has an inshoot and a slow, deceptive up-curve that have proved mystifying to batsmen on more than one occasion.

"The nine will be clad in regulation baseball uniforms. The shirt and knickerbockers are of white flannel, also the cap and belt. The stockings are blue and the shoes tan.

"To Bishop McQuade of Rochester belongs the credit of having inaugurated the custom of uniformed baseball nines composed of priests."

It will take better authority than the "yellow" New York *World* to make us credit this astounding news. That Bishop McQuaid (not McQuade) should have inaugurated any such scandalous "custom" as indicated above, is plainly a lie out of the whole cloth.

The Third Plenary Council of Baltimore forbids priests to attend public races, theatrical exhibitions, and other shows, to which we think professional baseball games must be reckoned. For clergymen to participate therein, in "regulation baseball uniforms," is surely against the spirit of that paragraph of the Council (No. 79), and that other (No. 77) which prescribes *de decentia habitus clericorum*.

If the *World* report were true, far from rejoicing over it, as does the *N. W. Catholic*, we should have to deplore it as another excrescence of that Americanistic spirit condemned by His Holiness in the Brief "Testem benevolentiae," the daily perusal and study of which important document ought to be made the pensum of every cleric who so far forgets his sacred calling and office as to partake in a public baseball game in white flannel knickerbockers, blue stockings, and tan shoes.

ARTHUR PREUSS.

## DEATH OF NIETZSCHE.

A philosopher died the other day in a German madhouse, where he had been confined for eleven years. His name was Frederick Nietzsche. He was a great philosopher, though mad. He was so great that nobody could get anybody else to agree on the meaning of the Nietzsche philosophy. His philosophy is as puzzling as Walt Whitman's poetry. Indeed Nietzsche Zarathustra spoke very much like the good gray poet of Camden town.

Nietzsche didn't believe in any other man's system of explaining things. He admitted that things existed and that the world went ahead, not by aid of man, but in spite of him. He was, seemingly, for everything and at the same time against everything, and his chief skill seemed to lie in writing rhapsodies that might have forty-four different meanings, or might have none at all.

Many people have attempted to explain the philosopher, but they all appear to have become stuck in an impassable bog of incoherence. Most people who read the philosopher's works arise from them in doubt whether it is the philosopher or themselves who have "wheels."

So little intelligible was the great thinker that no newspaper contained anything about his work after his death. It does not pay a man to be a genius these days. It is better to be a madman on Nordau's theory that a genius and a madman are the same, but that it is better to be a madman in a cell than a great genius, because the madman is at least sure of his board and clothes. Nietzsche was sure of his board and clothes after 1889, and he was otherwise happy, for his pet delusion was that he was the greatest man in the world. There are many people, not necessarily crazy, who agreed with him. But his death was covered in five lines in the cable-dispatches in papers that contained several columns about the shirt-waist man and Fitzsimmons and Corbett and Jeffries and McCoy.

A hundred years from now, probably, Nietzsche will be appreciated, and it will be found that, crazy or not, his philosophy was the philosophy of this time, a peculiar materialistic mysticism that has its other literary expression, let us say, in the work of Mr. Rudyard Kipling. "Thus Spake Zarathustra" is a great book, beyond question, but the blend of Persian and German is something that is only for the hardest heads of the world. It will interest the literarily inclined to watch the literary publications for interpretations of the dead philosopher. They will find out how little more the philosophers know than the rest of us, and how much of wisdom consists in getting big names for simple things.—St. Louis *Mirror*, No. 29.

## CRITICISM—AUTHORITY'S BEST AUXILIARY.

That the Catholic Church is not a debating society—that it is governed by a hierarchy and not by popular suffrage—is a truth that can hardly be too often enforced; on the other hand, it is true that those who are, under God, directly responsible for the government and well-being of the Church are usually open to intelligent suggestion and to wholesome and well-intended criticism. The question of how far such criticism can go without deteriorating into insolence is a difficult one; but as we have often pleaded for the hierarchical prerogative—the right "to rule the

Church of God,"—we feel that it is only fair to present another view of the subject. Speaking before a large gathering of English Catholics, Father Alphonsus, O. S. F. C., said:

"No greater harm can come to any institution than to remove it from the possibility of criticism. It makes men understand that they are not irresponsible, and that authority is, after all, for the benefit of the many and not the few. Authority's best auxiliary is criticism. Discontent grows—it does not break with a sudden force upon any institution or State. If authority is conscious of its gradual expansion it can guide it by judicious adaptation of means to an end; but if it is unconscious, or—what is the same thing—if it refuses to realize the extent of the discontent, it is too often swept away in the cataclysm its own density and foolishness have precipitated. History shows over and over again that where free criticism is allowed, institutions change by the slow progress of law and not by revolution. England and France in the seventeenth and eighteenth centuries present an object-lesson in this respect; and the freedom with which we criticise our institutions and responsible authorities is perhaps the best safeguard for their permanence and beneficence."

It is understood, of course, that the speaker advocated the criticism which is temperate, respectful, constructive, and discreet. The evil of free speech is that most critics insist on advising the bishops violently. Upon such a practice there is no need for comment.—*Ave Maria*, No. 9.

## A PLEA FOR AN INCOME TAX.

Our readers know that we have never yet reproduced a political campaign document. If we make an exception to-day in favor of Mr. Wm. J. Bryan's recent plea in the N. Y. *Journal* for an income tax, it is upon the urgent request of one of our good friends and collaborators and because the document is a calm and dispassionate discussion of a question that is more of a sociological and economical, than partisan political issue.

Mr. Bryan writes:

"Is there any rule for determining the proportion in which citizens should contribute to the support of the government?

"Adam Smith suggests a rule which must commend itself to every fair-minded person. He says: 'The subjects of every State ought to contribute to the support of the government as nearly as possible in proportion to their respective ability; that is, in proportion to the revenue which they respectively enjoy under the protection of the State. In the observation or neglect of this rule consists what is called the equality or inequality of taxation.'

"In other words, a direct tax upon incomes is the fairest tax that can be suggested. All taxes are really income taxes, because all taxes are paid out of income; but an indirect tax may work great injustice, because its operation is concealed from the public view.

"Local taxation in city, county, and State is usually proportioned to the property of the citizen; but instead of being entirely equitable, a property tax is often collected almost entirely from visible property, leaving the invisible property free. Those who own real estate, horses, cattle, hogs, machinery, and household goods can not evade the assessor, and those whose wealth consists largely of money and evidences of indebtedness, too frequently escape.

"Where visible property is taxed and the invisible property escapes, the possessors of visible property are overtaxed in order to make up for the evasion of those who possess invisible property. But even when a property tax is honestly collected upon all forms of property, real and personal, it is not as fair a tax as an income tax. Property may be temporarily unproductive. If a farmer pays taxes on his land, the tax goes on, even though the crop may fail. If a money-lender pays a tax upon his money, his security may fail or there may be default in the payment of the interest, while an income tax adjusts itself to the condition of the taxpayers, being large when the income is large and small when the income is small.

"Then, too, a property tax does not reach those who enjoy a considerable income under the protection of the government and yet consume the income without investing in real or personal property. The income tax reaches all.

"While our local taxes are not collected with absolute justice, we make a nearer approach to justice in local taxation than we do in the collection of our federal revenue. Until the beginning of the Spanish War almost all of the revenue collected for the support of the federal government came from two sources—namely, internal revenue taxes and import duties. Internal revenue taxes, being collected on liquor and tobacco, are not collected from the people in proportion to their incomes, but in proportion to the liquor and tobacco they consume, and as the consumption of liquor and tobacco does not increase according to income, the taxes collected through this system are in effect graded income taxes, the largest per cent. being, on the average, collected from the smallest incomes and the smallest per cent. from the largest incomes. Import duties collected on consumption are also in effect graded income taxes, bearing heaviest upon those with smallest incomes.

"It must be evident to the most casual observer that the burdens of the federal government, instead of being borne according to the rule laid down by Adam Smith, are too heavy upon the poor and too light upon the rich. The income tax provided by the Wilson Bill was intended as a partial compensation for the injustice done by the other systems.

"The 2 per cent. assessed upon individual incomes above $4,000, while not sufficient to bring the rich up to an equality with the poor in taxation, was a step in the right direction. Much fault was found with the exemption provided in the law. Many who did not understand the reason for the exemption, protested against it, and insisted that the 2 per cent. should apply to all incomes, large and small. But since excessive burdens are laid upon the possessors of small incomes by internal revenue taxes and import duties, it would be manifestly unjust to continue the inequality by making them pay a per cent. equal to that collected from the possessors of large incomes.

"The 2 per cent. tax upon the net income of corporations was defended upon the ground that the corporation enjoys special privileges conferred by law, and occupies much of the time of the federal legislature, the federal executive, and the federal courts.

"Just prior to the passage of the Wilson Bill I obtained, through the courtesy of Secretary Gresham, statistics from a number of European governments.

"I found that in Prussia the income tax had been in operation about twenty years and that incomes under 900 marks were exempt, while the tax ranged from less than 1 per cent. to about 4 per cent. on larger incomes.

"In Austria the income tax had been in operation about thirty years. Incomes under $113 were exempt, while the rate ranged from 8 per cent. up to 20 per cent. on larger incomes. I found that in Italy incomes under $77.20 were exempt, while the rate ran as high as 13 per cent. on some incomes.

"In the Netherlands the income tax had been in operation since 1823. At the time investigation was made incomes under $260 were exempt, and the tax ranged from 3 per cent. to 3 1-5 per cent. on incomes over that sum.

"In Zurich, Switzerland, the income tax had been in operation for more than half a century. At the time investigation was made incomes under $100 were exempt, and the rate on larger incomes varied from 1 per cent. to 8 per cent.

"In England the rate for 1892 was a little more than 2 per cent. upon incomes above $2,000, and a little less upon incomes under $2,000. All incomes under $750 were exempt.

"For nearly ten years, during and after the Civil War, an income tax ranging from 2½ per cent. to 10 per cent., was collected in this country. Exemptions ranged from $600 to $2,000.

"Senator John Sherman of Ohio was opposed to the repeal of these taxes, and in the course of a speech said: 'The Senator from New York and the Senator from Massachusetts have led off in declaring against the income tax. They have declared it to be invidious. Well, sir, all taxes are invidious. They think it is inquisitorial. Well, sir, there never was a tax in the world that was not inquisitorial. The least inquisitorial of all is the income tax.....There never was so just a tax levied as the income tax.'

"Senator Morton of Indiana, in opposing the repeal of the tax, said: 'The income tax is, of all others, the most equitable, because it is the truest measure that has yet been found of the productive property of the country.'

"Senator Howe said: 'There is not a tax on the books so little felt, so absolutely unfelt in the payment of it, as this income tax by the possessors of the great fortunes upon which it falls. There is not a poor man in the country, not a laborer in this country, but what contributes more than 3, more than 10, more than 20 per cent. of all his earnings to the treasury of the United States under those very laws against which I am objecting, and now we are invited to increase their contributions and to release these trifling contributions which we have been receiving from incomes heretofore.'

"But in spite of these protests the tax was repealed, and during the years that have followed, the government has continued this discrimination in favor of the rich and against the poor. Why? Because wealth has been assuming a larger and larger share in the control of the government and the rights of the masses have been less and less considered. A tax system which overburdens some and lightly burdens others, is larceny by law; it is an indirect means by which one man's money is transferred to another man's pocket.

"In 1896 those who objected to an income tax, instead of arguing against the righteousness of the law, shielded themselves behind the decision of the Supreme Court and assert-

ed that any discussion of the tax was an assault upon the honor of the court.

"At present the government can draft the citizen, but can not draft the pocketbook. Slowly but surely the dollar is being exalted and the man debased. Justice in taxation must be restored."

* * *

We have a few words to say in connection with Mr. Bryan's article.

In the first place, Adam Smith's canon of taxation is not entirely unobjectionable. "It supposes that a man ought to be taxed because he can pay, while the true legal and ethical ground is that he ought to pay. It assumes the value of the benefits received and paid for as another standard. Then he who buys the protection wholesale, as the large capitalist, ought to pay least. Moreover, the poor cost relatively more to the State than the rich. Lastly, it sets up two standards which do not always agree." "Does it put forward ability to contribute, or protection, as affording the true basis of taxation?" asks Prof. F. A. Walker, and adds: "If both, on what principle and by what means are the two to be combined in practice?"

Nor can we admit that the income tax is the only just tax, though we are ready to concede that, in theory, it is the most equitable and, at first sight, the most easily assessed.

But it is exposed to very serious difficulties practically.

"In order that it be at all equitable," says a late Catholic writer, "the assessors have either to pry into the private concerns of every family, or to rely entirely on sworn statements of the contributors. In the first supposition, the privacy of family interests is rudely interfered with, and the inquisitorial process becomes most offensive to high-minded citizens. In the second, every kind of evasion will be resorted to, and the outcome of the impost will be comparatively trifling. In fact, honest men will always have to pay the full tax, while dishonest men will escape through the meshes of the law. Moreover a great part of the income may be consumed in replenishing the capital. How can this part be distinguished from the rest? Lastly, the permanence of the income becomes a very serious question. It depends on the health, sometimes on the popularity of the person, especially when we consider the income of professional men. To have any approximation to justice it would be necessary to deduct from the income of the professional man such a portion as would effect an insurance on his life, equivalent to the present value of his income. Here we are met at the very outset by the difficulty of deciding as to the standard by which to estimate his expectation of life."

Income tax as a sole tax would be still more objectionable. "All the defects inherent to a taxation of revenue would become a hundred times aggravated if the income would bear the whole weight of taxation. Simplicity is an excellent thing, but it must not be carried too far. 'The mere circumstance of the taxes being very numerous, in order to raise a certain sum,' says Sir Arthur Young, 'is a considerable step toward equality in the burden falling on the people. If I were to define a good system of taxation it should be that of bearing lightly upon an infinite number of points, heavily on none.'" (R. I. Holaind, S. J., Natural Law and Legal Practice, pp. 253 sq.)

The able German Catholic economist von Huene (see his article on "Einkommensteuer" in the "Staatslexikon" of the Goerres Society, Vol. II, coll. 535 sq.) therefore declares that the income tax as a sole tax is utterly impossible, and that the question whether it is to be levied as a supplementary tax or as the chief and general tax, depends upon the historical development of the system of taxation in vogue in each country, which again is rooted in the opinions and customs of the masses.

We fear that the inquisitorial features that would necessarily accompany the effectual introduction of the income tax in this country, would in a very brief space make it so utterly obnoxious to our liberty-loving people that its speedy abolishment would follow. Perhaps this apprehension is unfounded, but we know it is shared by thousands, who feel that if Mr. Bryan would convert thinking voters to his view of taxation, he shall have to point out some practical way in which a general income tax could be justly and equitably levied.

ARTHUR PREUSS.

## FEMINISM.

### I.

JOSEPH DE MAISTRE AND BISHOP SPALDING.

["Feminism," in English, means the quality or state of a female. In French it is now used to designate the movement for the emancipation of women, with all that it entails and implies. Father Meifuss, in entitling this article—to be followed by another on the same subject—uses the word in the French sense, and as we have no exact equivalent for it in English, we leave the caption stand.—A. P.]

Among the correspondence of the great Joseph de Maistre is found a letter addressed to his daughter Constance, dated St. Petersburg, Oct. 24th, 1808, that cleverly renders the view of all "old fogies" on "feminisme." It reads:

My Dear Child:—With the greatest pleasure I have perused your last letter. I found it full of noble sentiments and good resolutions. Yes, I am entirely of your opinion: to carry out an undertaking one needs but to will it; but the hardest thing on earth is to will. No one can estimate at its proper value the force of the will, even in the arts....

Voltaire has said—I assume it on your authority (for I have never read all of Voltaire, nor even a line in the last thirty years)—that women are able to do everything men do, etc. That may have been a compliment to some lusty lass, or else it was one of the thousand and one foolish sayings Voltaire uttered during his lifetime. Precisely the contrary is true. Women have created no masterpice of any kind in any line. They did not compose the "Iliad," nor the "Aeneid," nor "Jerusalem Delivered," nor "Athalie," nor the "Misanthrope," nor "Tartufe," nor the "Joueur;" neither the Pantheon, nor St. Peter's Dome, neither the Venus of Milo, nor the Apollo of Belvidere, nor the Book of Principles, nor the "Discours sur l'histoire universelle," nor "Telemaque." They have neither invented algebra nor the telescope nor the achromatic lense, nor the fire engine, nor the art of knitting, etc. But theirs is a greater glory than all this: on their lap is formed what is noblest in the world, a good man and a good woman. When a young lady has been properly educated, when she is docile, modest, and pious, she will bring up children that resemble her, and this is the master-work of the world. Should she remain single, her intrinsic merit, that always remains the same, will not rest idle but become useful in one way or another. As to science, that is a very dangerous thing for women to attempt. Hardly any learned women are known who were not unhappy or became ridiculous by their "science." Science exposes them to the danger of displeasing men no less than women: men, because they do not want to be equaled by women; women, because they do not want to be outdone. And that is exactly the danger; for woman can not safely be a savante without hiding what she knows with more care than men use to show their learning. In this regard, my dear child, I do not believe you strong; your head is bright, your temper quick. I do not think you could bite your lips when an occasion offered to make a small literary parade. You do not know how many enemies I have made myself by aiming to show greater knowledge than my good Alobroges. Yet, I was a real man, because since then I have married your mother. Now judge yourself what it must be for a little demoiselle that intends climbing the tripod to vent oracles. A coquette more easily finds a husband than a savante; for to marry a savante a man must be without pride—a thing extremely rare; whilst to marry a coquette it takes but a fool—something very common. The best remedy for women against the inconveniences of science is precisely what you laugh at—mending old clothes, darning and patching, in short housewifery. It should be done with zest and in all its branches. At Lausanne, the famous Haller once sat beside a respectable lady of Berne, who had been splendidly married, though she was empty-headed. The conversation turned on cakes, the staple article of that country. The lady told him she knew how to bake fourteen different kinds of cake. Haller asked her for particulars and patiently listened to the end without a sigh of fatigue or mockery. The senator's wife was so enchanted by the science and courtesy of Haller that at the next election she exerted all her influence among her cousins and friends and succeeded in getting him an office that he would never have obtained had it not been for his patient listening to butter and eggs and sugar and almond paste, etc. Now, my dear child, if Haller could speak of cakes, why can not you speak of stockings and shoes? Why not do it to have a part in an "election"? For housewifery plays an important part in "elections." I know a lady here who spends 50,000 francs on her toilet every year, though she is a grandmother, as I might be a grandfather had I some one to help me to it. She is very amiable and loves me much—may it not displease your mother—so much that never six months pass without my seeing her. Now, this lady, considering all things well, began knitting. As soon as she had finished a stocking, she threw it out of the window, to amuse herself by seeing some one pick it up. One day I told her I should be highly flattered to have her kindly knit some stockings for me. Whereupon she asked how many I wanted. I told her, I should modestly be satisfied with one. Which provoked a great outburst of laughter; but I have her word of honor that she will knit one stocking for me. Shall I send it to you, my dear Constance? Perhaps it may inspire you with a mind for knitting, while you wait for your mother to allow you 50,000 francs for your toilet. For the rest, should you both be destined not to

marry, as Providence seems to have intended it, instruction (I do not say science) may prove more useful to you than to others; but you must take every precaution that it does not hurt you. Above all you ought to keep your mouth shut until you are matrons.

Now, my dear child, this whole letter is a sermon; yet I hope it has not made you yawn. At the first opportunity I shall write to your mother.

* * *

Such were the views of Joseph de Maistre, a scholar who moved in the highest circles. Voltairean sayings have been appropriated also by the coryphaei of "modern aspirations," for the purpose of reconciling "the age" with Christian teaching. Says Bishop Spalding ("Education and the Future of Religion," pages 4 and 5):

"Since it is our duty to educate, it is our duty to give the best education: and first of all to give the best education to woman: for she, as mother, is the aboriginal God-appointed educator. What hope is there of genuine progress, in the religious life especially, if we leave her uneducated? Where woman is ignorant, man is coarse and sensual; where her religion is but a superstition, he is sceptical and irreverent.

"If we are to have a race of enlightened, noble, and brave men, we must give to woman the best education it is possible for her to receive. She has the same right as man to become all that she may be, to know whatever may be known, to do whatever is fair and just and good. In souls there is no sex. If we leave half the race in ignorance, how shall we hope to lift the other half into the light of truth and love? Let woman's mental power increase, let her influence grow, and more and more she will stand by the side of man as a helper in all his struggles to make the will of God prevail. From the time the Virgin Mother held the Infant Saviour in her arms, to this hour, woman has been the great lover of Christ and the unweary helper of His little ones; and the more we strengthen and illumine her, the more we add to her sublime faith and devotion the power of knowledge and culture, the more efficaciously shall she work to purify life, to make justice, temperance, chastity, and love prevail. She is more unselfish, more capable of enthusiasm for spiritual ends, she has more sympathy with what is beautiful, noble, and godlike than man; and the more her knowledge increases, the more shall she become a heavenly force to help spread God's kingdom on earth. Doubtless our failure to win the hearts of all men is due in no slight degree to our indifference to the education of woman."

We will let the reader judge who holds sounder views about the real calling of women, Msgr. Spalding or Joseph de Maistre; adding but one observation on the last sentence of the Bishop of Peoria, i. e., "Doubtless our failure to win the hearts of all men is due in no slight degree to our indifference to the education of woman." According to the Catholic Directory we have in the U. S. 1,998 academies for young ladies, whilst there are but 10 universities and 78 colleges for young men, not counting the 30 ecclesiastical seminaries; making 20 academies for young ladies to every higher institution for young men. If educational facilities are lacking, it is not the girls but the boys that suffer neglect.

J. F. Meifuss.

* "Ear-to-the-ground policy" is what the *Mirror* fittingly calls the policy of President McKinley.

## A TIMELY CIRCULAR OF THE BISHOP OF LA CROSSE ON CATHOLIC INSURANCE SOCIETIES.

"Too many Catholic insurance societies!" has been the cry of the Catholic press and clergy for a long time. It is refreshing to note that at least one bishop has undertaken to remedy the evil for his diocese. In the Milwaukee *Excelsior* of Aug. 30th we find the text (in German) of an official circular just issued by Rt. Rev. J. Schwebach, Bishop of La Crosse, wherein that prelate requests all his clergy to oppose the establishment in their parishes of branches of outside insurance societies, even if they bear a Catholic name, on the ground that "we have already more than enough of such societies, and to start more would result in killing off those already existing in this State."

This action of the Bishop of La Crosse will find the approbation of all who have the real interests of our good people at heart.

What we need is not new societies, but a thorough reform of those already existing.

Arthur Preuss.

## The Catholic Knights of Wisconsin.

The *Catholic Citizen* recently (July 28th) published the following communication from a member of Branch 121 of the C. K. of W.:

"The history of the Catholic Knights of Wisconsin as given in a recent issue is a proof of the need of radical changes in the workings of the order. It has grown old and needs new blood, new vigor. It has been quite thoroughly presented to all the Catholics of Wisconsin. Its growth is slow while the assessments have increased steadily and out of all proportion to the membership. What if we have a membership of 9,000 and a reserve fund of $115,000? We are having twenty assessments yearly. To a man who pays $3.00 an assessment it means $60.00 a year. Suppose we were to begin to use the interest of the surplus fund which, outside of expense of handling, etc., will yield at most a net rate of 4 per cent. Each year, if assessments remain as they now are, would be cut down to about fourteen, which would still make us higher than many fraternal orders of newer life.

"But the number of assessments must increase and so the constitution provides that not more than thirty-five be levied in one year, or in other words, we expect a time to come when it will reach or even exceed that. What then? Then we must either change the limit or begin to use up the reserve. Our reserve is not increasing as rapidly as might be thought. It is nominally 15 per cent., but when a death takes place we take out of the reserve the amount the member paid in. As the older members paid in most, and they are the most likely to die first, so the fund while it increases more rapidly because of a greater number of assessments, it lessens more rapidly because of the greater drain on the reserve on account of dead members drawing on it what they have paid in.

"There are two things the society could do to secure a larger lease of life, one of which would give it permanence. They are: Either deposit $100,000 with the State of Wisconsin, make a fixed annual premium and form an old line insurance, or take in new territory. The objections to the first are such that it will not admit of any consideration and the second has been agitated frequently and other plausible things suggested--among others the idea of making passwords, etc., and the idea of hiring agents to canvas and organize new branches and increase the size of ones now existing. Other things in the same line have been thought of, all of which failed to grasp the whole situation.

"To me the only one proper and sure manner of dealing with the problem of lessening the assessments lies in the direction of the extension of territory. The objections to this plan will meet with most opposition from State officers, because forsooth a few offices would have to be given to the new territory, or the name of the order changed or the constitution slightly modified. What territory do I suggest? Iowa, Minnesota, or both. Why? They are largely Catholic, free from large cities, healthful and agricultural pursuits occupy the people. In those States there is no order based on the principles of the Catholic Knights of Wisconsin and no doubt as large a proportion of their people will believe in the society and its methods as do in our own State. Double our membership in one year and our assessments will be cut down one-half and the life of the society increased twenty years. In time other contiguous States might come in."

It has been frequently shown in The Review how futile all efforts are to save a tottering society by the infusion of what is called "new blood." President Wigman of the C. K. of W. hits the nail squarely when, in his last annual report, he says: "A notion seems to be more or less prevalent that an order is prosperous if it has a large membership; this idea is entertained without considering the fact that each additional member is an increase of liability which at some future day must be met."

The only way of keeping our mutuals above water is to harmonize income and outgo by either increasing the assessments when expenses increase, or decreasing the expenses in proportion to the actual assessments. That is to say, when a man pays a premium that insures $1,000, he ought to be paid $1,000, but not $2,000; or if his premium corresponds to an insurance of $500, he ought to receive that sum, even if he is insured for $1,000. But the C. K. of W. have done better: for a total receipt of $61,429.56 they have paid out death-claims to the amount of $1,100,585, in other words, for each dollar received they have returned $19 to the laughing heirs. In view of such generosity President Wigman may (apparently) well claim that the C. K. of W. are no insurance society but a fraternal institution; but that does not answer the question, How long can a fraternal organisation continue to pay out nineteen times more than it has taken in? "Charity never falleth away," says the Apostle, and we hope it will be endless in the C. K. of Wisconsin; but there is no guaranty whatever that the means wherewithal to exercise a particular charity will not fall away.

J. Hernan.

## "SETTLE UP!"

Some of our readers are not doing the right thing by us. Instead of paying their subscription in advance, as they ought to do, they let it run on and wait till we mail them bills. Even then a few neglect to "settle up." We have lately sent out a number of bills and will send out some more in the near future, so that every subscriber who is in arrears will

have his attention called to the inglorious fact. We hope and trust the money owing us will no longer be withheld. THE REVIEW is issued regularly and promptly delivered every week to every subscriber, and it does not deserve the shabby treatment accorded to it by some of the latter.

*Sap. sat.* ARTHUR PREUSS.

## THE MORPHINE HABIT.

We read much now-a-days in the papers about the victims of the morphine habit and the ravages of morphinism.

In the *Journal of the American Medical Ass'n.* for Aug. 18th, Dr. T. J. Happel points out the increase in the consumption of opium, and goes on to discuss how the habit is acquired by patients and physicians. The effects produced upon the child in *utero* and upon fertility are considered. This vice, he says, will have to be faced and fought in the twentieth century as never before.

In the same *Journal* A. J. Pressey points to the necessity for a more universal knowledge of morphinism. It is not a mere habit, to be broken by the will, he claims, and still it is not incurable. The patient is as grateful for relief as are the friends.

Dr. James H. McBride, on the other hand, writing in the *N. Y. Medical Journal* (Aug. 18th) expresses the belief that few people addicted to the use of morphine or opium are permanently cured of the habit. They may be apparently cured, but this is as a rule temporary only. The habit, he says, is but half cured, when the use of the drug is stopped, and in order that the cure may be lasting, the patient should be under control for months or a year before he is allowed to return to his occupation. The craving for morphine is often strong for a long time after its use has been stopped, and the patient should be under control as long as the desire for the drug continues or until he is strong enough to resist the desire. To treat the morphinist successfully means not only to help him to get rid of the drug habit, but it means to restore if possible a shattered nervous system to a normal condition, and this involves prolonged seclusion and absence of temptation. He advocates institutional treatment under legal restraint.

My own experience is that the morphine habit is rarely curable, even if the patient is willing and can be kept under restraint for months.

I can only say, and wish I could proclaim it with a force compelling universal conviction: "Beware of the drug!"

H. ST., M. D.

## CRIME ON THE INCREASE IN THE UNITED STATES.

We read in the Chicago *Record* of Aug. 29:

"The conclusion is being accepted generally that crime is increasing in the United States. D. A. Wells contends that while crime has been reduced in a few States, for the whole country it has within recent years greatly increased. In 1850 the proportion of prison inmates was reported as one to every 3,448 of the entire population of the country; but in 1880 this proportion had risen to one for every 855. These results are believed to be attributable in the Northern States mainly to the great foreign immigration and in the South to the emancipation of the negroes. Another authority, Henry M. Boies, commenting on the census returns of the last decade, says that some of the disclosures made are most disquieting. One of these is the abnormal and disproportionate increase in the criminal class in society. That increase is from 1 in 3,500 of our population in 1850 to 1 in 786.5 in 1890, or 445 per cent., while the population has increased but 170 per cent. in the same period; in the last decade, with an increase of 24.5 per cent. in population, the number of inmates of our penitentiaries, jails, and reformatories has increased 45.2 per cent., or nearly twice faster than the general population. Mr. Boies regards such a proportion as more startling since it does not exist in other civilized nations, as public records show."

Nevertheless we keep on boasting of our superiority as a Christian nation and boldly undertake to civilize distant island inhabitants who have much more true culture than we.

But why is crime increasing? Formerly we were told that education was the remedy. Educational facilities have been multiplied over the land, and the little red school-house is visible in every nook of the great Republic. And yet this increase of criminals!

A certain much-quoted passage in Washington's Farewell Address furnishes the key to this "mystery," which to us is no mystery at all. ARTHUR PREUSS.

## *A CLERICAL WHISKEY AGENT.*

A genuine novelty in the way of advertising enterprise has been inaugurated in Louisville. One of the parish priests of that city sends us a circular, adorned with the official letter-head of his parish, giving some interesting facts about the whiskey business in Kentucky, and recommending to us the product of a certain firm of distillers, "most of whose employes are of our faith." The reverend gentleman advises us that his interest in the matter arises solely from his "sense of justice and appreciation" (of the kindness of said firm) and says he feels he is conferring a favor on us as well as on the firm by his action.

The proceeding is one which it is impossible properly to characterize in calm, reposeful English. Only the pen of Mr. Martin I. J. Griffin can do justice to it, and we respectfully commend it to his tender mercies. We shall content ourselves with remarking that the role of drummer for a distillery is hardly in keeping with the dictates of ecclesiastical decency and priestly self-respect, and with hoping that the Bishop of Louisville will see that the performance be discontinued.—Providence *Visitor*, Sept. 1.

## CANCELLED POSTAGE-STAMPS.

When several years ago the collection of cancelled postage stamps became quite a craze and we were requested to aid certain pious persons in gathering such stamps for all sorts of good purposes, we pointed out that the large demand might be due to the fact that they were being washed and fraudulently re-used.

We were assured by those same pious persons that we were wrong; that the cancelled stamps were bought by mucilage manufacturers to stew off the gum; that a rich man with an invalid daughter was collecting them by millions as a practical charity, in order to distribute money in small sums among the people; that extravagant millionaires in this country and elsewhere papered their rooms with them, etc., etc.

Of late, the demand has practically ceased; and it will be interesting for our readers to learn that the officials of the Post Office Department account for this falling-off by the introduction of a new cancelling ink which makes the washing of stamps impossible.

The N. Y. *Evening Post* (Aug. 28th) has the following on this head from Washington:

"It became known to the Department several years ago that the cancelled stamps could with skilful handling be used again, and while it would be unfair to charge that this was the purpose back of the widespread demand for our stamps, there is some reason to suspect that it was related to it. John A. Merritt, who was Postmaster at Lockport, N. Y., and afterwards an Assistant Postmaster-General, made some investigations about that time which satisfied him that the United States was not receiving revenue on nearly the full amount of matter transmitted through the mails (exclusive of that covered by the franking privilege.)

"Henry Clay Evans, at one time an Assistant Postmaster-General, and now Commissioner of Pensions, brought to the attention of the Department in the early days of his administration some curious facts in this line which had come under his observation. It seems that the cancelling ink then used became very hard when dry, almost like asphalt, on the pads; and postmasters in the small offices had fallen into the habit of reducing it with oil, which dilution, when carried far enough, left a stencilling compound that could easily be removed.

"One of the first things that the new Superintendent of Post-office Supplies did was to investigate the cancelling ink. He called for samples from various manufacturers, which were submitted to the chemical division of the Agricultural Department for trial. At last an ink was found which met all the diverse requirements of the postal service, and that is now in use."

Now there is no longer any considerable demand for cancelled postage-stamps.

A. P.

# OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

## THE LATIN LANGUAGE IN THEOLOGY.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Allow me to say that it was unjust as well as imprudent to ventilate in THE REVIEW Fr. Gietmann's opinion that the classical studies are neglected in Germany. My experience has convinced me that the theological student who has absolved a German "gymnasium" reads and writes Latin with greater ease and correctness than any other. If Latin works on theology do not sell as well in Germany as in Latin countries, the very simple reason

is that German priests have learned their theology in German. Just as a man is inclined to pray in the language in which he learned his prayers, so he is inclined to continue his theological studies in the language in which he received his theological education.

As to the question whether theology should be taught in Latin or the vernacular, you have the Latin races and the monks on one side and the rest of the world on the other side of the controversy, and neither the *Civiltà* nor Father Gietmann will settle that question.

A. J. P.

## EXCHANGE COMMENT

The Antigonish (N. S.) *Casket* (Aug. 23d) prints the following note with reference to our recent article on "Prayer-Books" in No. 20:

"The editor of the St. Louis Review scarcely believes that Germany supplies cheap English prayer-books to America. We know it to be a fact that large quantities of this kind of shoddy are manufactured in Belgium, and we used the phrase 'made in Germany' in the sense in which it is often used in reference to any foreign goods of an inferior quality which owing to its cheapness interferes with the sale of a dearer home-made article of better quality. We are not sure that any English prayer-books are printed within the German Empire, though we have heard that they are."

We have since found out that the *Casket* was right. There are English prayer-books printed within the German Empire; in fact there have been, for many years. But those issued there now are manuals with approved texts, printed from plates that have been made from type set up in this country. The reason our Catholic publishers, several of them at least, do this, is the high cost of printing and binding here as compared with Germany. With freight and duty counted in, they are able to sell these prayer-books printed in Germany cheaper and with greater profit than if they had them printed and bound here.

We don't see that there can be any serious objection to this, so long as the Catholic public gets at least part of the benefit.

Until a few years ago, we learn, it was otherwise. English prayer-books were set up after ancient and faulty texts, in old-world typographical style, with numerous misprints and errors, in the offices of certain German, Bohemian, and Belgian Catholic publishing firms, printed on the poorest paper, bound in the flimsiest style, disfigured by hideous caricatures, and then thrown wholesale upon the American market. It was this trashy stuff, no doubt, that the *Casket* had in mind when it wrote the severe article from which we quoted on August 9th. Possibly there is some of this rot still being peddled about in Canada. Here in the U. S. no more of it is sold, so far as we have been able to ascertain. The prayer-books that now come to us from Germany, even the few that have been put in type there, are unobjectionable in text and fairly good in print and binding.

* * *

We see from the *Church Progress* (Aug. 25th) that the *Sophia*, an organ of the Catholic Brahmins in India, has been resurrected. This will give Mr. Snell an opportunity to keep his promise to the Bishop of Dacca. We hope the *Sophia* will this time prosper and succeed in hastening the return of the Hindu race to the unity of Catholic faith.

The *Catholic Union and Times* (Aug. 30th) hears "wailing and gnashing of teeth in certain little hostile sheets at the recent honors conferred on the Archbishop of St. Paul in Rome and in Paris."

We have noticed neither the wailing and gnashing of teeth of those little sheets, which are not on our extensive exchange list, nor have we learned of any special honors conferred lately on His Grace of St. Paul, except in the "yellow press."

* * *

The *Catholic Citizen* prints the subjoined editorial article in its edition of Sept. 1st. We quote it verbatim and entire, though the *Citizen* has never yet shown enough regard for the principles of justice and journalistic ethics as to cite our words when attacking us, but has on the contrary more than once misrepresented The Review by insidious *resumés* like the following:

"*A Very Questionable Statement.*

"Referring to an article which we published a short time ago, with reference to Bishop Fink's condemning the Modern Woodmen, and our remark that at one time the same Bishop condemned the Knights of Labor, Mr. Preuss in the St. Louis Review, says that we forget that Rome did inhibit the Knights of Labor, as was clearly proven a few years ago by the Quebec *Vérité*, on the authority of Cardinal Taschereau, and that the decree against them was never revoked, but only temporarily suspended at the urgent request of several American bishops, particularly Cardinal Gibbons.

"The above paragraph embodies a serious reflection on the wisdom of the Roman authorities, and we would advise The Review to be certain of its information before publishing any statement or intimation of the kind. A decree, never put into force, (presuming that the Quebec paper is correct), is substantially revoked. But that is not the point. We are not looking for evidence to prove the unwisdom of Church authorities. We must resent such hearsay and backstairs testimony as is embodied in The Review's paragraph above quoted. What good purpose does it serve?"

The Review asserted it to be a fact, and stands ready to prove, by official documents, that the Knights of Labor have been twice formally condemned by the Holy See, once on August 28th, 1884, and again on June 27th, 1886.

The condemnatory decree of the Holy Office has never been revoked. Its effects were simply temporarily suspended at the urgent request of Cardinal Gibbons.

The "good purpose" we intended to serve was clearly apparent from our article in No. 22. The *Citizen* had attempted to discredit Bishop Fink's inhibition of the Modern Woodmen by recalling the alleged fact (probably founded on "hearsay and backstairs testimony") that that prelate was once upon a time for inhibiting the Knights of Labor. We showed how unwarranted this slur was and what remarkably good judgment Msgr. Fink showed, if the *Citizen's* allegation was true—by recalling that Rome had actually inhibited the Knights of Labor.

If the *Catholic Citizen* will promise to reproduce the official documents, we shall make good our contention.

It can find those documents, by the way, in *La Vérité* of Quebec, issue of Aug. 25th, 1894.

The *Citizen* might learn from some of those whom it so charitably styles "heresy hunters," to be a little surer of its facts and less reckless in its statements and denials.

* * *

The *Denver Catholic* lately (Aug. 18th) printed the subsequent timely though stylistically crude reflection on a growing nuisance:

"Is not the picture making business in the papers carried too far? So many of the portraits printed in the papers are such caricatures of humanity that assuredly they do nothing in making the text clearer. When a person is really famous one wants to see how he looks. But our papers go a good deal farther than that. Pictures appear that have no legitimate place in a paper. I can understand actors and actresses desirous of having their appearance in the paper. It is advertisement and they are dependent upon the public. But I consider it lack of taste for the appearance of pictures of those who are in no way before the public. Look at our Sunday papers and notice the pictures that are printed. Vanity and bad taste are not lacking in this world of ours."

The worst of it is that alleged likenesses are often printed by the "yellow" papers without the knowledge or consent of those concerned. We think there ought to be redress against such wrong-doing under the law.

* * *

In France the "patriotic" sermon seems to be even more popular than with us in the U. S. The *Semaine Religieuse* of Annecy, commenting on the growth of the un-Catholic practice, quotes this passage from St. John of the Cross:

"Whatever does not inspire us with humility or charity or penitence or mortification, what can it be worth, I beg you, and what must we think of it?"

That is elevated ground to take; but we must take it to reform the abuses of the pulpit.

* * *

We see from the *Catholic Universe* (Aug. 24th) that the new St. Anothony stamp, which is a specifically American invention, it seems, is attracting the attention of the post office authorities all over the country.

The St. Anthony stamp resembles the postal stamps issued in the Orient and South America. Its design is St. Anthony bearing the Christ-child in bis arms, with the letters "S. A. G." on top. The stamp has, of course, no legal value whatever, nor is it a counterfeit. It is simply what we might call a pious fad. We don't see why it ought to be encouraged.

Arthur Preuss.

## LITERATURE.

### AN AMUSING PRACTICAL JOKE.

Since, *mutatis mutandis*, the following fable is told also of American publishers, we venture to reprint it from the *Academy*:

By way of practical joke a type-written copy of Scott's "Ivanhoe" was recently sent round to the publishers under the title 'When John Was England's King.' It was returned in every case, among the letters of rejection being the following:

"Messrs. Macmillan & Co., regret to have to return 'When John Was England's King'; but they fear that interest in historical fiction is diminishing. Their reader's report of the story is in the main favorable, but he points out that the charge of imitating 'The Forest Lovers,' one of Messrs.

Macmillan's recent publications, might, perhaps, be difficult to rebut. In his opinion, the author of 'When John Was England's King' would, perhaps, have made a better and more readable book had he studied Mr. Hewlett more carefully."

'Messrs. Hodder & Stoughton must decline 'When John Was England's King' in its present form, but if a few modifications were made, they feel that the story might be very popular and profitable. The author, they would suggest, might advantageously substitute a Christian girl for the Jewess Rebecca, Messrs. Hodder & Stoughton having noticed, in their long experience, that there is more money in Christianity than in Hebraism, at any rate in books. They would also recommend an infusion of Scotch dialect; and a pathetic scene between Ivanhoe and his mother—if it could be arranged—would, they feel convinced, add to the story's vogue."

"Messrs. Ward, Lock & Co. would willingly publish 'When John Was England's King' if the author would make a few alterations. They beg to bring to his notice the accompanying works by Mr. Guy Boothby, an acceptable writer in their employ, and to suggest that he should adapt the story to the minds of Mr. Boothby's numerous readers. By giving Ivanhoe more dash and address, by modernizing and accelerating the style, and removing much of the antiquarian padding, this effect would, they feel sure, be attained."

"Mr. John Murray begs to return the MS. of 'When John Was England's King,' and to quote a passage from his reader's report thereon: 'I do not recommend this novel, although it is painstaking and thorough. The author would, I think, have been wiser had he chosen another name for his hero. Ivanhoe has already been used by Sir Walter Scott.' "

"Messrs. Smith, Elder & Co. thank the author of 'When John Was England's King' for the offer of his story as a serial for the *Cornhill Magazine*, but are obliged reluctantly to return it, having made arrangements for a number of serials by Mr. S. R. Crockett."

### THE SPLIT INFINITIVE.

We read much in certain purist organs lately in deprecation of what they are pleased to call the split or cleft infinitive.

It is interesting to note that Dr. Murray, in the latest quarterly instalment of his great Dictionary, comprising "Inferable" to "Inpushing," has nothing to say of the cleft infinitive, objurgatively or otherwise, contenting himself with referring, by way of the *Nation*, to Dr. F. Hall's discussion of the usage in the *American Journal of Philology*, and with citing from the *Academy* an undated example from Byron, "To slowly trace."

The split infinitive is now used by many of our best writers and it savors of pedantry to criticize it.

The word *to* is a sign of the infinitive; but it is not a part of it, as Gould Brown has pointed out. C. D. U.

### CURRENT LITERARY NOTES.

——Mrs. Reginald Wilberforce is printing in the (London) *Pilot* a number of hitherto unpublished letters from Cardinal Newman to the late Bishop Wilberforce.

——The latest revelation made in the course of the Omar Khayyam controversy now raging in London is that there never was such a person as Omar, and that if there was, he was utterly incapable of writing such poetry, which must be ascribed to some poet about four centuries later.

——The eminent German novelist Paul Heyse declares in a recent magazine article that he considers himself fortunate in possessing the faculty of forgetting his stories soon after he has written them. This leaves his brain free for new impressions and fancies. He has a great aversion to reading over his stories after they have appeared in print. Many of them are based on personal experiences, and the plot of one, 'Frau Marchesa,' was suggested to him in a dream. He began his literary career as a poet, and destroyed his earliest stories.

## RELIGIOUS WORLD.

....The *Semaine Religieuse de Montreal* (Aug. 25th) points out that flour is now-a-days frequently adulterated, and that a priest is in duty bound not only to provide for pure mass-wine, but also to see that the hosts which he uses for the holy Sacrifice are baked of pure wheat flour. The *Semaine* recalls a decision of the Holy Office in an Italian case, in 1897, to the effect that a number of masses which had been said with suspect hosts, has to be repeated to the intentions of those who had offered stipends therefor. Our contemporary suggests that pastors procure the hosts they need from religious houses and that the monks or nuns who bake them make the flour themselves by grinding the grain by means of hand-mills.

This caution deserves to be repeated in THE REVIEW for the benefit of the clergy of the United States.—A. GREBAN.

....According to the Dubuqe *Catholic Tribune* (Aug. 30th), "no news has as yet been received officially at Dubuque of the appointment of a successor to Archbishop Hennessy."

....This is the way the latest developments in Rome strike the N. Y. *Evening Post*, one of the justest and editorially by far the ablest of all the daily papers in this country (issue of Aug. 28th):

"That the Pope should renew his protest against the Italian kingship was fully to be expected. The logic of the situation demanded such action, and none who know the recent history of Italy have given credence to the repeated rumors of an *entente* between the Pope and the late King. Since Victor Emmanuel II. conquered the papal State and Rome, in 1870, two Popes have consistently maintained the attitude of 'prisoner of the Vatican,' and it was not to be expected that Leo XIII. should now sacrifice the political advantage of such a position, on sentimental grounds. The present appeal of the Pope to the Catholic Powers for relief from an intolerable position, would be pathetic indeed—for once such an appeal would have been *urbi et orbi*, while now it is neither—except for the fact that its pathos is much diminished when one remembers that the Pope merely reasserts thereby his *de jure* proprietorship of the old papal State, trusting that in the inevitable shifting of the coming years the *de facto* King may be reduced to his hereditary title of King of Sardinia, and the Pope again rule at Rome. This is a dream, but it is the dream of a shrewd politician. The Vatican will never in our time relinquish its claim to Rome. To admit for a moment that there has been, is, or can be a king other than the Pope, lawfully ruling at Rome, would be to stultify that claim for ever."

## EDUCATION.

### THE PUBLIC SCHOOL DOES NOT EDUCATE.

A patron of the public schools in New York writes to the *Evening Post* (Aug. 25th) that he has found it to be a fact that "most of the children who graduate" from those institutions "know absolutely nothing."

He gives the following experiences, among many others, which he has made personally:

A young girl just graduated from an uptown public school, where she had received a gold medal and the highest percentage, could not speak two sentences correctly, and when the writer asked her if her father were a carpenter, she answered: "No; he is a mechanic." When some one spoke of a synagog, she answered, "What is that?" She had absolutely no reasoning power, but posssessed a good memory and repeated her answers like a parrot.

The writer has two little ones of his own who are going to the public school, and he says: "Try myself, as best I know how, to teach them to speak correctly, and avoid slang, but I find I am positively handicapped by the teachers. If I correct the children, they tell me that is the way the teacher says it, and sure enough it is."

This summer the writer happened to be boarding at the seashore, where there were two young women teachers (public school), and "their English was no better than that of the street urchin." He thinks the whole trouble can be summed up in one word, and it is "politics." A teacher without a pull, no matter how competent, stands a very poor chance of appointment; while the incompetent one usually gets ahead.

The writer also happens to know a certain School Commissioner whose knowledge of the English language is slim, to say the least. He visited a certain school, and enquired of one of the teachers how her pupils were getting along, etc. He thought, however, he would test them himself, and, picking up one of their books, he asked them to spell various words. On one page he saw the word Egypt, and with a very superior air he asked, "All who can spell egg-pit, put up their hands." Some spelled it with one t, and some with two. He was simply horrified at such ignorance, and with a look of disgust turned to the teacher. He asked her if she could spell egg-pit, and she spelled it as the boys did—egg-pit. "You are all wrong," he exclaimed. "It is spelled Egypt." This is a fact. The teacher collapsed.

"What chance have our children of getting a decent education, under the circumstances?" With this plaintive question the writer concludes his letter to the *Post*.

There is no chance for any child to get an education—in the true sense of the word—in our public schools, and the sooner the general public become aware of this fact and of the underlying causes, which are deeper down even than "politics," the better it will be.

A. P.

### THE DUTY OF THE HOUR.

It is the beginning of the educational year, and our Catholic papers are almost unanimously reminding Catholic parents and guardians of their duty with regard to the training-up of the children under their charge. This duty—and a sacred duty it is—is to send them to a Catholic school or college, wherever possible. As the *Sacred Heart Review* (Aug. 25th) appositely points out, "It is not difficult to find, at this stage of the Church's progress in this country, Catholic institutions of learning which are fully up to the best standard as far as secular instruction is concerned, while the spiritual and moral advantages they offer are not found in any school or college outside the Church. There are no better schools in the world than those supported and sanctioned by the Church. Their methods of instruction—even on the testimony of Protestants who naturally have no particular admiration for anything Catholic—are equal and in many cases superior to those in operation in non-Catholic institutions; and the supervision exercised in them over the morals and manners of their pupils is well adapted to the best development of the heart and soul, as well as the mind, of those upon whom in a few years the Church (humanly speaking), and the country must depend."

### A COMMENDABLE WORK FOR CATHOLIC EDUCATION.

Some of the members of the Married Ladies Sodality (of the Holy Family Church, Chicago,) are making a house to house canvass of the parish taking a census of children attending Catholic and public shools. As they complete their reports for a district, they return them to the pastor, Rev. A. K. Meyer, S. J., and he has the priests of his church follow them up and urge those parents not sending their children to parochial schools to do so. So successful were the married ladies in their commendable work for Catholic education last year, that they were instrumental in bringing over four hundred public school children into the parish schools. (The *New World*, Chicago, Aug. 25th, page 12.)

Could not the same or something similar be done, wherever there is a Catholic school?

J. U. H.

§ Before the Reformation there was a grammar school in England for every 8,300 of the population; in 1865 there was only one for every 23,750 of the population. "Education for the million" did *not* begin with Protestantism.—*Casket*, Aug. 23rd.

## TOPICS OF THE DAY.

WHY MISSIONARIES LEAVE THEIR POSTS.—Even some Catholic missionaries temporarily left their posts in China in the beginning of the Boxer uprising. "The height of absurdity is reached when newspapers attempt to criticise the action of Christian missionaries in temporarily leaving their posts in China during the present disturbances," says the *Standard* (Bapt.) of Chicago. "We are told that the early missionaries—the Apostles—and their successors during the first centuries of our era did not run away from their posts of duty. They stayed and preached, in spite of persecution, and met death gladly and bravely at the hands of their enemies. They did not send appeals to their consuls for gunboats. Of course the newspaper man is not sincere; he seldom is, when writing about missions. But the citation of the New Testament is unfortunate for his case. The Gospels have not a little to say about persecution; but nowhere do they contain any support for the view that a Christian should seek martyrdom for martyrdom's sake. Nowhere do they require or permit the Christian to throw away his life in a spirit of reckless bravado. Jesus did not conceal from his followers the dangers which lay before them, nor did he hide from them the certainty that some of them must suffer grievous things in his name, because the choice would sometimes lie between death and dishonor. But he did say, 'I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to councils. . . But when they persecute you in this city, flee into the next.' Jesus requires his servants to be willing to suffer or to die, if suffering and death can not be avoided without denying him or bringing harm to others; but he requires also a high conception of the sacredness and value of human life, which is not to be needlessly sacrificed, even in a good cause."


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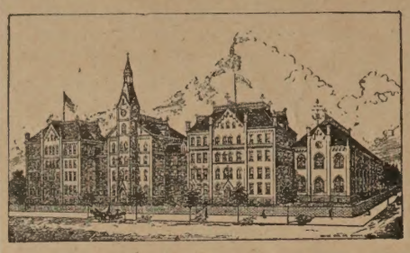

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